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The Non-Subscribing Presbyterian

No. 330. MARCH, 1934.

SABELLIAN. ARIAN. SOCINIAN.

"Included in Unitarian"—GORDON.

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NOTES AND NEWS.

Under the heading of "Jews Honour a Christian," *The Daily Express* announced that the greatest honour that Judaism can bestow upon anyone, and which is enhanced when it is one of another faith, has been given to the Rev. Herbert Barnes, who for fifteen years has been minister of the Church of the Divine Unity at Newcastle-on-Tyne. Mr. Barnes hails from Greyabbey, and is one of our own. The name of the Rev. Herbert Barnes appears in the Golden Book alongside those of Lord Balfour, Lord Allenby, the Marquis of Reading, Sir Herbert Samuel, and President Wilson, "For his services to humanity in nobly preaching the spirit of toleration and goodwill, and for his kindness and sympathy towards the Jewish faith." A prominent Zionist in Newcastle states: "He is a very fine Christian."

* * *

The Rev. Lawrence Redfern, M.A., B.D., whose name has been prominent before the public because of the Assize sermon he preached in Liverpool Cathedral, will deliver the Synod Lecture in June, and later on will preach at the Ulster Hall Service, Belfast. At present Mr. Redfern is preaching in his own church to crowded congregations, and an enormous stimulus has been given to Unitarianism, a veritable baptism of the Holy Ghost.

* * *

We have received a circular:—"Peace or War? An Affirmation of Christian Faith," signed by thirty-seven Bishops of the Church of England, Moderator of Church of Scotland, and heads of various churches, including Unitarian and Free Christian Churches, Alfred Hall, President; Mortimer Rowe, Secretary. At this time of bitter antagonism to, and misrepresentation of Unitarianism, it is noteworthy that Unitarian and Free Christian Churches also unite in this affirmation of Christian Faith, which is that "We are convinced (1) That God at this time is calling the nations of the world to learn to live as one family; (2) That the machinery of international co-operation provided by the League of Nations, while not yet perfect, affords the best available means of applying the principles of the Gospel of Christ to stop war, to provide justice, and to organise peace; (3) That the application of these principles constitutes the only practical politics at the present time; (4) That Christian people should pray, and resolve that by these means faith shall be kept, confidence restored, and there shall be no more war."

* * *

Theodore Parker, who was called, nearly a century ago, "an infidel," even by Unitarians, because of his book, "Grounds and Principles of Religion," wrote: "The truths of the Bible will live for ever. They came from God, through the soul of man. They have exhausted neither God nor the soul. The eternal Christ, who alone abideth for ever, has much to teach that the Bible never told, that the historic Jesus never knew. The Bible was made for man and not man for the Bible."

SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks the receipt of the following subscription:—

Rev. J. H. Bibby, Ballee ...	£0	10	0
Miss McRobert, Rademon ...	0	2	0
Mr. W. Patterson, Kilmore, Holywood	1	0	0

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

OUR COUNTRY CHURCHES.

BY H. J. F. ORR.

Glenarm.

Church built 1762.

MINISTERS

Alex. Gilbert	1655-1656
James Fleming	1658-1661
David Houston	1662-——
John Anderson	1671-1685
Hugh Crawford	1686-1688
John Lee	1693-1703
James Creighton	1709-1731
Thomas Brown	1732-1754
Thomas Reid	1756-1814
Robert Achison, *Assistant*	1792-1799
Alex Montgomery	1801-1853
Thomas Smyth, *Assistant*	1836-1852
John Jellie	1852-1855
James Callwell	1855-1883
James Hall	1883-1888
R. M. King	1888-1894
T. W. Scott	1894-1902
J. A. Miskimmin	1902-1933
P. M. Lee	1933-——

Greyabbey

Congregation formed 1733. Present Church opened 1862.

Fergus Alexander 1642-1650, then a lapse.

Ballywalter

James Hamilton	1626-1636
James Boty	1642-1650
Wm. Reid	1650-1661
John Goudy	1688-1733

He conducted services at Greyabbey

Greyabbey

James Cochrane	1736-1739
Hugh Dickson	1742-1771
Sam. M. Stephenson, M.A.	1774-1785
James Porter	1787-1798

Executed opposite his own house for participating in Rebellion.

John Watson, M.A.	1799-1852
Assistants James Watson	1838-1843
Wm. Orr McGowan	1844-1848
Wm. Hall	1848-1852
Wm. Hall	1852-1876
John Miskimmin	1876-1907
T. Munn	1907-1918
W. H. T. Tilson	1914-——

Holywood

Congregation formed 1704. Present Church 23rd September, 1849.

MINISTERS

From 1645-1704 Holywood was included in Dundonald under

Thomas Publes	1645-1670
Gilbert Kennedy	1670-1678
Thomas Cobham	1678-1704

HOLYWOOD

Thomas Cobham	1704-1706
Michael Bruce	1711-1735
John Beatty	1737-1794
Arthur McMahon and McMechan	1794-1798

Fled the country for political reasons.

Wm. Crawford, D.D.	1798-1800
John C. Wightman	1801-1813
Sam. Hans Sloane, LL.D.	1814-1819
James A. Johnson	1821-1832
Charles J. McAlester	1834-1891
C. E. Pike	1892-1898
T. H. Mellone	1898-1909
G. L. Phelps	1909-1921
E. Lockett	1921-——

Killinchy

Congregation formed 1670. Present Church built 1846.

MINISTERS

John Livingstone	1630-1638
Michael Bruce (Parish Church)	1657-1661
Then as Presbyterian	1670-1689
Archibald Hamilton	1693-1699
James Reid	1702-1753
Joseph Kinkead	1755-1782

For some reason he was not installed until 1763.

George McEwen	1783-1795
Sam. Watson, M.A.	1797-1856

In 1843, Congregation were deprived of old Meeting House built 1714, by legal action of Synod of Ulster.

John McCaw	1856-1884
Alfred Lancaster	1885-1886
Alex. Wilson	1886-1893
Wm. Weatherall	1893-——
D. J. Williams	1908-——

Larne and Kilwaughter

Congregation formed 1646. Present Church 1828.

MINISTERS SINCE 1646.

Thomas Hall, M.A.	1646-1695
Wm. Leech	1697-1699
Wm. Ogilvie	1700-1712
James Hood, M.A.	1715-1716
Josias Clugston	1717-1775
Robert Sinclair, M.A.	1755-1795
James Worsal, B.A.	1796-1807
James C. Ledlie, D.D.	1808-1832
Classon Porter	1834-1885
Wm. McCullough	1875-1878
James Kennedy	1878-1933
John Begg	1926-——

(TO BE CONTINUED.)

FIRST IMPRESSIONS OF AMERICA—II.

By John McCleery, M.A.

Next day I left New York and made my first acquaintance with American rail-roads. Why couldn't we have stations in England and Ireland like the Grand Central in New York? Efficient, clean and architecturally beautiful, it is a pleasure to go and wait for a train there. The sad part was leaving such a fine station when the train did go. On the journey which after leaving the city took me through the most delightful scenery, I had quite an interesting experience. In a democratic country like America there are no First, Second or Third class carriages on the train, but they have Day Coaches and Pullman Coaches, these latter are capable of being converted into Sleeping cars for night journeys. Now there is quite a difference in the price of a rail-ticket according as it is for a Day coach or a Pullman, so of course my ticket was for the Day car. When it was first examined I was told that I was in the wrong car for Windsor, Vermont, which was my destination. The Windsor car was at the other end of the train and it was suggested to me that I had better get there. Away I went, but these American trains are a tremendous length, after painfully struggling through several cars I found myself in a Pullman, and a very active attendant, before I could ask him where the Windsor coach was, took my luggage and planted me down in a very superior arm-chair. Well! I stayed there quite a time, in fact I was almost at the end of my journey before another inspection of tickets was called for. Of course I was wrong, and was called upon to pay a fine of $10. That didn't worry me an awful lot, because I hadn't got ten dollars anyway, so a pleasant argument was indulged in, during the course of which I advanced the plea of ignorance; then discovering a suspicion of the brogue in the conductor's reply, I strengthened my plea with an interjection of the same brogue and told him how trains ran in Ireland. That did it, he knew how it was, it was all O.K. A porter was called and with many smiles my luggage was carefully carried to the proper compartment, and soon after, Windsor was safely reached.

Some of you may know what the English Lake District is like, if so imagine a town like Ambleside set in the midst of a District having all the surface contours common to Westmoreland, complete with Lakes; then complete the picture by covering those jagged contours with trees of all kinds, pines, maples, beeches, oaks, firs, willows and all the varied motley, add a few large rivers which slowly meander through the many Lakes and down the lovely valleys. Now take all that and put it under a magnifying glass, enlarge it so that it is the size of the state of Vermont, and there you have a picture of the countryside which stretches for miles around Windsor. Some of your friends may be in this State or in New Hampshire which lies to the East of Vermont and is very similar country. It was in these two States that I went through the towns of Antrim, Dublin and Hillsborough and there are many other towns with Irish names and probably people in them of Irish descent.

It was in Windsor, with Doctor Snow and his family, that I spent a glorious week. Incidentally it wasn't all spent in visiting places of interest, like Dartmouth College, etc. You know that when the Prince of Wales does something really brilliant he plants a tree, well! I planted more trees in Windsor in that one week than the noble Prince ever planted in his whole life; and I enjoyed it all. Sunday saw me preaching in the Unitarian Church in Windsor. There was quite a distinguished audience too, including the President of Meadville College and the Dean of Tufts College, and besides quality in the audience there was quantity.

On Monday friends came to Windsor for me, and after staying one night in the woods of New Hampshire, next day I was at the city home in Salem of Dr. and Mrs. Billings. Salem is near Boston, and it was in and around Boston that I spent the next eleven days before going west. I stayed with several good friends that I had met previously in England or Ireland, the only exception being Dr. Hunt, the Secretary of the American Unitarian Association, who allows that he will grant me the honour of welcoming him to either Ireland or England some day soon. Several visits to Harvard, and the delivering of messages to men there who were just settling down for another year's work, culminated in a visit to Dean Sperry, and a very happy afternoon at his home. Dr. Hunt took me to the Plymouth Rock, and so I stood on the ground which the Pilgrims first stood on after their weary sail across the Atlantic. On the Sunday I preached for an old college friend, Peterson, who was with me in Oxford, now he is minister of the Unitarian Church in Hingham, Mass. That week, too, he and I were the guests at a Luncheon in our honour given by the President of the A.U.A. The A.U.A. Headquarters was fully explored

and many messages were delivered and taken by me for Ireland. I discovered too, that there is one particular Irish minister and his wife that the A.U.A. would like to keep over here permanently; so for goodness sake hold them.

I enjoyed Boston very much, it was all so different from New York. I couldn't help feeling all the time that I was in London, the Boston Common is so very like a typical London park. I felt at home, of course that may have been because there are more Irish in Boston than in all Ireland, and all of them behave in a very British fashion. But New York was new and different, I bought picture post-cards of its many sights, but I forgot to get any of Boston.

Friday 29th saw me bid farewell to the East, I was en route for Chicago and Meadville, on a 24 hours train journey, and in the company of a Dutch student who was also going there. So until next time when I'll probably tell you something of the world's worst city and the World's Fair of 1933, I'll say Adieu, and good wishes.

THE CHURCH AND PEACE.

GEORGE DOYLE.

There is no word more used in the Press of to-day than "Peace." In every paper we read of some new peace treaty or the doings of the League of Nations at Geneva, while at home we have long speeches by statesmen which to-day, unfortunately, bear a number of "ifs" and ring with a note of preparedness for some future war, and at Christmas the Church once again proclaimed that wonderful message of "Peace on earth, goodwill toward men." But will all these words about peace avail anything if, as a prominent Cabinet Minister said a short time ago, "we are nearer war now than in 1914." So it means, perhaps, that the Church will again be called upon to take a decision for or against war?

In the last war, the three great powers, Germany, France and Britain (and so was Italy!) were all members of the Christian faith, but in spite of the lovely teaching of Christ, millions of our Christian brothers went to their doom fighting for—they knew not what. What could be more pathetic than the sight of two opposing armies before a battle praying to the same God, asking him for victory, and when it was over thanking "him" that they were spared. Let us hope the Christian Church will never witness a sight like this again. What would Christ have done had He been a member of either country as He, spiritually, was supposed to be? This should also have been the question of the Church. Why did the Church not take its stand then, as it is bound to do sometime, if our children are to believe in the message of peace which it sends? Which is it better to serve the State or the Church? One sets up a treasure on earth, the other in heaven. But apparently the Church was disillusioned by those statesmen who told us, and later U.S.A., that this was a war to end war, but what do we find now 15 years after the Great War has ended—these same statesmen or their successors are saying we are on the verge of another war!

Before the League of Nations can be of any avail towards lasting peace we must have peace between individuals, and to such end must our endeavours be directed. Let the Church give the lead and get rid of all the petty quarrels of which it is now infamous. Show the people it is as much their duty to practise the teachings of Christ as to attend the Church, so that when the talk of the next war comes the people may take their stand with the Church and show the statesmen that they are really sincere when they say "Peace on earth, goodwill towards all men," for without the ordinary church-goer there can be no wars.

["The N.S.P." is not responsible for opinions expressed in signed articles—EDITOR.]

A HOLY WAR?

With the return of the season of Peace and Good-will to Men, it is natural to inquire what progress towards lasting peace and goodwill the world has made in the fifteen years since the end of "The War to End War." The answer, discouraging as it must be to those who face facts, leads to another question—"Has the Church of Christ done everything possible in the Cause of the Prince of Peace?"

Now, it has often been maintained in th Church that war is necessary and at time desirable. There are three arguments usually given for this. Let us examine them one by one, and see if they should be allowed weight by our own particular branch of the church.

The first is: "There always have been wars." This would be a good argument if we were Ancestor Worshippers like the Chinese, but does not much appeal to those who believe in the march of man onward and upward.

The next is founded on two texts in the

New Testament: "I come not to bring peace but a sword," and "He that hath no sword, etc." I do not think that this defence can be taken very seriously. The only occasion that a sword was drawn in defence of our Lord, He immediately, we read, cured the wound inflicted thereby. There is certoinly nothing to show that He wished His followers to establish His or any other kingdom by force of arms.

Finally, there are the many instances in the Old Testament when the people were informed that it was the will of God that they make war on certain nations. "God does not change," say the apologists for war. "If He wanted war then He will want it now." My reply to this is that if He wanted war then, He wanted a war waged in a certain manner. It is only reasonable to assume that if He is unchangeable in wishing His people to fight, He still says, "Spare not one alive." I think that even the stoutest upholders of War for Christians would pause if they were told that it was God's will that at the end of the World War our armies should have marched through Germany killing all women and children, with a final scene in St. Paul's, where the Kaiser (representing Agog) should be cut into pieces by, I suppose, the Archbishop of Canterbury. Perhaps we shall be told that God is now more civilized!

If we feel that war is contrary to the Golden Rule, and feel that the Golden Rule is the corner stone of the Church, what can we do? Privately, we can say so at every opportunity, but as a Church could we not ask Churches in other lands to join with us in saying that we wish to be followers of Him who said—"This is my commandment unto you: that ye love one another as I have loved you."

It is fear not hate that is the great cause of wars. If it were unnecessary to fear any Christian country, European war would soon be unthought of. J.B.M.

TO THE EDITOR.

Sir—Since my native place can claim only a few well-known people, I must put in a claim for the Mather family. The Mathers of the early 17th century were farmers in Lowton, near Leigh, Lancashire. There is still a barn with the initials 'R. M." on the gable-end and a date. "Cotten" should, of course be, "Cotton".—Yours etc.,

FELIX HOLT.,

Ballymoney.

SERVICE—NOT SELF.

BY JOSEPH BIBBY.

The epitomised doctrine of the Rotary movement has been chosen because it expresses in concise form what I wish to say about a method which exercises a determining influence on many of the problems in human life. Incidentally, the endeavour is to make a small contribution—very small I admit—to the solution of that great and absorbing problem:—How improved conditions for mankind in general can be brought about.

The disastrous economic situation which the world as a whole is experiencing to-day very naturally brings forth many ideas and theories for its remedy, and many persons have been led to imagine that an explanation of our troubles can be found in the present method of exchange which they vaguely term "the capitalist system".

Seeing, however, that this system provides everyone with a free exchange of services and commodities and that it has been in existence in one form or another all down the ages without producing anything corresponding to the present debacle, this explanation of our difficulty does not call for serious study. Moreover, if we are to substitute for it a system based on compulsive methods, which, by the way, is the only alternative—it offers little encouragement for the development of that individual initiative and resourcefulness from whence all social progress has its rise.

Students of history will remember that in the first century before Christ China was faced with a situation similar to our own to-day. The Chinese Emperor then reigning put into force marketing schemes, price fixations, and state regulations for distribution. In the end, however, all these carefully ordered plans had to give way to the law of supply and demand. A more recent experience is found in the fact that during the past century the standard of living in this country was quadrupled under the present system, notwithstanding the fact that the population at the end of the century was four times as great as it was at the beginning.

In any effort to reach a right conclusion it is obviously necessary to take a dispassionate view of the situation and be guided by experience. In what follows I have tried to do this, and one of my conclusions is that we have not yet fully realised, either as individuals or communities, that we are all members one of another; and that the family of nations—like the ordinary family group—is an organism

whose health depends on each cell and organ co-ordinating its activities towards the larger good rather than to personal or sectional interests.

The ill results which follow any violation of this principle can be seen by taking a brief survey of the spirit which engendered the Great War and the subsequent industrial strife. One cannot reflect upon the results which ever follow upon any violation of the spirit of fellowship and goodwill without obtaining revealing glimpses of the fact that the true cause of our present undoing must lie below the surface, and that its roots will be found in the general lack of desire for moral excellence. Clearly, the world outlook upon life in recent days has been too narrow and self-centred.

Is it not obvious that if the energy expended by methods which have set up discord—both within and without had been devoted to the discovery of honourable means whereby differences might have been adjusted in a friendly spirit, the vast volume of energy thus criminally wasted, might have been turned into creative channels with enormous benefit to all concerned?

The primary cause of the trouble appears to be that a generation of men and women has grown up in ignorance of the true purpose of life and of the methods by which this purpose is to be achieved. We can hope, however, that the trying experience through which the nations are now passing will bring home to everyone the great truth that the self-centred spirit—in whatever fashion it may manifest itself—violates the conditions which determine human wellbeing; such activities ever destroy that which they strive to produce. When this fact is more fully realised we may begin to move forward to those higher levels of attainment which might have been ours to-day, had we been better informed as to the fundamental laws which determine social happiness and progress.

Obviously, the first step in the movement towards individual or social progress is to create within ourselves a condition of peace and concord. This is a much more difficult undertaking than it may seem, because such a change of method always meets with strenuous opposition from the more self-centred part of our being. This change of outlook also involves the adoption of methods which have as their object the bringing of the lower forces in our nature into subjection to the higher. It then becomes obvious that the spirit of service is the indispensable condition, alike of individual and of collective happiness and wellbeing.

During the past half century our scientists have expended an enormous amount of energy in order to advance material progress. If our religious and other leaders had been animated by the like spirit of enquiry and had been similarly free to examine and to discard what does not harmonise with demonstrable truth, we should doubtless have been in possession of information which would have enabled us to avoid the pitfalls into which, mainly through ignorance, we have fallen.

It is now known, for example, that the human race is in process of evolution and this fact has given us some inkling as to how human wellbeing is to be developed. George Eliot was, I think, truly inspired when she wrote:—

"Our deeds march with us from afar
And what we have been makes us what we are".

Once it is more generally realised that we determine our own destiny—individual, social and national—more attention will be given to discovering the inner causes which produce the outer results in human experience; we shall then know that our future happiness and progress is being determined in the present and we shall act accordingly.

A further implication is that if the primary atom has been constituted on the same principle as the larger universe, not only is the human race taking part in the general movement, but each individual has duties and obligations thereto which cannot be ignored with impunity.

Unfortunately, such questions as the true purpose of life and how it is to be achieved have been neglected to a serious extent, and it is this lack of scientific research that has left us with our present imperfect knowledge of the laws which determine results in human life. The situation of the peoples of the world to-day may be likened to a ship at sea without rudder or compass. As a consequence, the mariner is left at the mercy of the elements instead of being able to steer his barque to the desired haven.

(TO BE CONTINUED)

Published on the **Fifth** Saturday of the month. Copy should be in before the **24th** at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

OBITUARIES.

James McConnell, Balloo, Killinchy.

We record with much regret the passing away of an old member of Killinchy Church who died on Tuesday, January 16th, 1934, in his 76th year. As a young man he was brought up as a member of this church. Since he returned home from California many years ago, he became a trustee of our church property. For years he was congregational treasurer and a generous supporter. He was an attendant at services and always appeared at the celebration of the Lord's Supper—a feature which ever appealed to him; but for the past two or three years his health had failed him, but he maintained interest in the church to the end. He married late in life, some 14 years ago. Respectful sympathy is due to Mrs. McConnell, who for many years was a faithful partner in married life, and also to his nephew, Mr. John McConnell, who with tender solicitude and affectionate care was more than ever a son to his departed uncle. Our member was well known and respected in our countryside, and a large gathering of acquaintances from near and far paid a tribute of respect in his home and at the graveside.

Miss Margaret Watson.

Another member of Killinchy Church was called away on Thursday, January 18th, 1934, in Miss Margaret Watson, Balloo, Killinchy, at the advanced age of 82 years. She was a scion of a conspicuous family in Killinchy district, and related to members of the family in other parts of the County of Down. Her life shows that she was ever worthy of her family traditions, that she was proud of her forebears, that in and out of season she maintained the faith to which her people had so well indoctrinated her. She had absorbed a measure of spiritual understanding of the Non-Subscribing faith in God her family were so proud of—free from the prevailing credulity of her time which the Man of Nazareth nearly 2000 years ago discountenanced as superstitious. She was the daughter of a more than usually educated father, whose intellectual acumen was conspicuous in the annals and traditions of the Church to which his daughter belonged. Hamilton Watson as a leader in our church business and its councils, ever upheld it with unusua zeal, and was church secretary for many years. Her brother, whose death preceded her some 24 years ago, followed in the same direction as his father, a death she deeply deplored. Her attachment to her neices and nephew was unremitting, on whom she lavished care and forethought with loving solicitude, to whom she was a second mother for practically all the years since they were born. At the funeral on Sunday, January 21st, 1934, a large number of friends and neighbours gathered to pay the last respects to an old resident.

Miss Frances M'Tear.

The congregation of the First Presbyterian Church, Belfast, has to mourn the loss of one of its oldest members and prominent workers in the passing away at her residence, Crevelea, Knock, of Miss Frances M'Tear, the last surviving daughter of the late Geo. M'Tear of Hazelbank, Whitehouse. The name of M'Tear is one that goes far back in the history of the congregation, and she belonged to one of those families which gave character to the church, her late brother having been its hon. secretary for a number of years.

Miss M'Tear was for long a staunch and liberal supporter of the church and its objects, and devoted much of her leisure to an active personal co-operation in its various organisations, especially the Sunday school, where she not only taught but took a real interest in the scholars which is remembered by them to this day with gratitude, and she also worked in the Belfast Domestic Mission. To the value of her consistent sympathy and practical help in church life the Rev. H. J. Rossington, in a recent letter to the present minister, bears testimony, and that interest was maintained to the last. There was no cause dearer to her heart the First Church, of whose principles and tradition she was proud. When the infirmity of advancing age compelled her to relinquish these activities, she would still pay welcome visits to old friends and scholars up to her last illness. The memory of her work and worth will long be cherished among us. She had refined artistic tastes and in the Belfast Museum and Art Gallery are miniatures which were her gift, while her garden was an unfailing care and delight. She had travelled, but Ireland was the home of her heart, especially the Northern Province, whose well-being deeply engaged her sentiment. There were strong elements in her character, as befitted a convinced member of the Non-Subscribing Presbyterian community; but the qualities one felt to be most marked were her radiant brightness of spirit, her sweetness of disposition, her friendliness and cordiality, her readiness to help causes and people in need when she believed in them.

Hers was a full life, and she had reached her 89th year ere she was taken after a short and not painful illness, and while her friends will deeply feel her loss, the chief emotion can only be one of thankfulness for her worth and work, and for the memory and example she leaves with us. She died on February 4th, when snowdrops and crocuses were lifting their heads in her garden in another spring, and the birds singing. The interment took place in the old Clifton Street Cemetery on February 6th, the Rev. R. Nicol Cross officiating.

Mr. Andrew Kirkpatrick.

There passed away, rather suddenly, on February 9th, Mr. Andrew Kirkpatrick, whose name had been on the Mountpottinger Congregational Roll for very many years. A physical infirmity had, for some time past, prevented him from joining in the Services by his presence, but he was certainly there in spirit. Possessed of a keen intellect he welcomed the Minister's visits and enjoyed discussions. To his family who have always maintained an active interest in the doings of the Congregation and helped in its activities our sincere sympathy is extended.

Mr. Robert Crawford.

The mortal remains of that fine old sportsman, Mr. Robert Crawford, of Playhill, Cairncastle, were laid to rest in Cairncastle Churchyard on Friday, the 2nd February, at the age of 89 years, and a large and representative attendance from a wide area of County Antrim and the city of Belfast testified to the respect in which he was held by all who knew him. Included in the cortege were many prominent business men who, in the past, had had extensive dealings with one who had far more than a local reputation as a coachbuilder of exceptionally high craftmanship, and friends of Mr. Crawford's in almost every branch of sporting activity, by their presence, paid a tribute of respect to a most agreeable and "sporting" personality. There were also many floral tributes of affection and sympathy with the bereaved son and three daughters. At Playhill the Rev. Thomas Munn, (Cairncastle Old Meeting House), assisted by the Rev. W. J. J. Reid, B.A. (Cairncastle Presbyterian Church), conducted an impressive service, and Mr. Munn also officiated at the graveside.

Mr. Crawford was a life member of The Old Meeting House Congregation. For long years he was a member of session and when he died his name was still on the list of members of committee. Until near the end he took a lively interest in everything that pertained to the congregational life. The family has a long and honoured connection with the church and at the present time Mr. R. Crawford (son of the deceased) is hon. sec., a daughter, Miss N. Crawford, is hon. organist. We would express our sincere sympathy with the family in their bereavement.

REPORTS.

Belfast: First Presbyterian Church—On February 6th the Junior Section of the Rosemary Dramatic Society gave a Variety Concert in the Central Hall, which was well filled. The programme included violin solos, recitations, three action songs in appropriate costumes, and two short plays, entitled, "The Players and the Truant" and "Transformation". The dresses were picturesque and charming and the whole entertainment, which was favourably commented on by the large audience, and reflected the amount of time and labour Miss Nan Newman had spent on the training, which was of real aesthetic and educational value to those taking part. Eileen Moore as violinist, and Winnie Nesbitt, Mildred and Harold McCafferty, in their recitation displayed genuine promise and ability. Mrs. Newman and Jean Newman acted as Accompanists and members of the Senior Society gave help in the stage and lighting effects. The Juniors also gave the two short Plays at Mountpottinger.

Warrenpoint—On Wednesday, January 17th, the annual New Year's party was held, taking the form of a social. The Rev. J. Morley Mills (of Manchester), who is undertaking the work of the two churches, Newry and Warrenpoint, for three months, presided. After tea, a programme of songs and recitations was gone through; then games were much enjoyed, and the fruit of a Christmas tree, given by Mrs. Slipper, was distributed. The whole evening was arranged on precisely similar lines to those enjoyed in former years under the Rev. G. J. Slipper's care. The Rev. J. Morley Mills gave a most helpful and sympathetic address, recalling the most loving and careful attention given to that little Bethel by its late Pastor for so many years. The age and style of the building, the system of heating by the old-fashioned stove in the centre of the church with the long pipe

going up through the roof, and the lighting by lamps and candles; also the simple, unsophisticated games and style of things generally all lent themselves to a feeling of quaintness, but also to a feeling of genuine enjoyment which was enjoyed by all.—L.S.

Mountpottinger—The Annual Sunday School Party and Prize Distribution took place on February 9th when a goodly company was present. The Scholars were entertained to tea, following which the Book Prizes for good attendance during 1933 were distributed by Mr. H. B. McCullough. The Junior Dramatic Society from First Church then presented the Fairy Play entitled, "The Players and the Truant", which made a due appeal to the young people by reason of the theme and the characters represented. After Pianoforte Solos had been rendered by Masters James McIlwrath and Lewis Waters, junior, the Dramatic Society introduced their School Play entitled "Transformation", which by reason of the situations ensuing elicited mirth from the audience. Miss Nan Newman is to be congratulated on the results of her work as producer, and our thanks are due to the Society for kindly providing us with excellent fare. The programme also included songs by a mixed choir of the Sunday School Scholars who had been trained by Miss K. Forrest and for whom Miss Ashworth kindly acted as accompanist. The final item was a Conjuring Entertainment by Professor McCauley whose tricks completely mystified the young people. The Chair was occupied by the Minister, Rev. J. H. Ewbank, B.A., B.D. E.R.J.

Antrim—The Congregational Meeting was held on February 11th. There was a very good attendance, Rev. George V. Crook in the chair. Mr. Hugh Boal was cordially and unanimously elected to be secretary and treasurer of the congregation for the coming year. The Meeting arranged to adopt a new hymn-book; also to place a new notice board in front of the church. The statement of accounts showed a small balance in hands. The Meeting was not only hopeful, but unanimous and satisfactory in everyway.

Cairncastle—On January 30th a Grand Concert was held in Raywood Hall, organised by Mrs. Axon on behalf of "The Old Meeting House" Church Fund. The programme consisted in instrumental and vocal numbers by Belfast artists well known on concert platforms and on "the air", and the large audience by their attention and applause showed their appreciation of this first class entertainment. *Annual Meeting.*—The annual congregational meeting was held on 8th February when there was a fair attendance of members. After tea had been dispensed by lady members of the congregation, the usual routine business was gone through. It was reported that three new names had been added to the membership roll. The statement of accounts showed an increase in stipend and collections, and despite heavy expenses connected with the renovation of property the year closed with a substantial balance on the right side. The committee for 1933 were re-elected, and thanks to those who had rendered voluntary service brought the business to an end: which was ollowed by a programme of games, songs and recitations.

Stanhope Street, Belfast—There is an encouraging increase in attendances at the Sunday Services. A special children's service has been arranged for Sunday morning, 25th February, when the children will contribute items consisting of scripture readings, memory work, prayers, and hymns. The social club has extended its activities to include a debating and literary section, which meets every Friday. A number of interesting debates has been held. Rev. S. P. Whitehouse gave the opening lecture on the subject of "Free Will". It was greatly appreciated by those present. A social was held for the purpose of raising funds to provide furnishings for the Club-Room. Arrangements are being made for a Concert and Play to be held on March 9th, when we hope to realize sufficent to extend the work of the club still further. We have received through the kindness of Mrs. J. Henderson a Billiard Table for the Boys' Club. This has proved a valuable asset and is much prized by the club. Our hearty thanks are extended to Mrs. Henderson for this valuable gift. The installation of new gas radiators in the church has added greatly to the comfort of worshippers The Girls' Clubs under the leadership of Miss F. Montgomery have had a busy season. The standard of efficiency in all branches of study is excellent and reflects great credit on the leader and helpers. The mothers enjoyed a happy evening as the guests of First Church, Rosemary St. branch of Women's League, on Wednesday, 7th February. A Sunday afternoon "Study Circle" has been organized in connection with the Sunday School. The interest in this new group is growing with promise of future development.—W. E.

[A number of reports are unavoidably held over till next month.]

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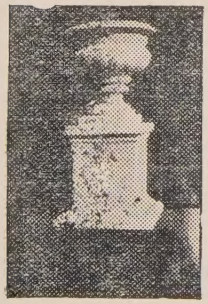

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